

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b>DAY</b>	<b>NAME OF THE DEPARTED</b>	<b>ANNIVERSARY</b>
6	Souad Nakkara	4
6	Salim Shaker	47
8	Samir Massad	2
8	George Loutaif	28
9	Dorothy Haick	37
9	Marie Orfali	22
10	Malvina Mana	12

**ETERNAL LIGHT**

- **August 18:** in loving memory of Mary Wakileh from Rose & George Ghneim and family in loving memory of Sima Bechbache from her family
- **August 25:** for the good health of Rose Ghneim from her family. In loving memory of Nada Farah Kakish from her parents
- **September 1:** in loving memory of Naim, Fadih, Salem, Mary and Ghazi Bisharat
- **September 8:** for the good health of Mona Bisharat and Romal Shammas on Wedding day
- **September 22:** in loving memory of Ernest Younes from his family.
- **October 13:** in loving memory of Yvonne Younes from her family.
- **Ushers – August 11:** Said Besharat, Berj Atikian, Elias Zaccak and Colette El-Hajj
- Please, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Adel, Valentine, Lucy, Adele, Nina, Sonia, and Lahoud. If you have any names of people who need prayers, email them to father.
- **20 years memorial** for the late **Mary Wakileh**. Offered by Rose & George Ghneim and family. May her memory be eternal
- **One Year memorial** for Ky. Manal Dahdouh will be on **Sunday September 8<sup>th</sup>**.
- **University Students:** if your son/daughter are starting their university this coming September, please send Father their names and which university. Some universities have OCF chapters, your child can connect with other Orthodox people through Orthodox Christian Fellowship.
- **Congratulations:** Holy Bread is offered for the good health of **Kathy & Ramzi Rizik** on the occasion of churching their daughter **Emila Rose Rizik**.
- **Fr. George resumed blessing homes. Please call Father to schedule**
- **Wine and Holy Bread Donations:** if you like to donate towards the wine or holy bread, please see the office. \$350 for Holy Bread, and \$300 for wine.
- **The Feast of St. Kosmas Monastery** will be celebrated on Friday August 23<sup>rd</sup> with Vespers at 7 PM and Saturday starting with Orthros at 7:30 AM followed by the Divine Liturgy.
- **The Feast of the Beheading of St. John the Baptist:** will be celebrated with the Divine Liturgy on August 28<sup>th</sup> at 7 PM.
- **Help with a ride to church:** Fr. Richard Rene will be joining us on September 8<sup>th</sup> at the Liturgy, he will be staying in downtown at 5 Hoskin Ave. Can anyone help give Father a ride to the church that Sunday?
- **New Families Meeting:** Sunday August 18<sup>th</sup> after Liturgy.
- **September 1<sup>st</sup>:** Church New Year, we will have a special prayer.
- Please, pray for our young people as they go to camp this week.
- **Engaged couples** get together with Father on August 29<sup>th</sup> at 7:30 PM in the basement.
- Bible Study will start on September 20<sup>th</sup> at 7 PM.

- **Help with a ride to church:** Fr. Richard Rene will be joining us on September 8<sup>th</sup> at the Liturgy, he will be staying in downtown at 5 Hoskin Ave. Can anyone help give Father a ride to the church that Sunday?

**FLOWERS FOR THE BIER OF THE THEOTOKOS**

- Thank you! To all the people who donated the flowers to decorate the Bier of the Theotokos, they were presented for the good health of their families.

Bishara & Nada Shubeita

Nadim Irbib & family

George & Rose Ghneim

Nabil Samaan & family

Nassar & Nadia Nassar

Nicola & Fairuz Khalilieh

Marwan & Joelle Badine

Nabil Tahan & family

Lucy LoRe

Maria Visconte

Marie Gharghoury

Rafik Bechbache

Basil & Gabrielle Gharghoury

Paul Tannous & family

Nabih El-Hage

Rafik & Mary Younes

Jamil & Samia Nassar

Mona Gorab

William & Abla Kakish

Gaby & Nadine Stavro

Elias & Salwa Zakkak

Novratidis Family

George & Odette Boursou

Fouad & Christiane Koudsi

Boutros & Judy Assaf

Hanna & Fadwa Hinnawi

Maha Khashram

Samir Berbari & family

Walid & Zeina Zabaneh

Naji & Viviane El-Achhab

Matthew, Christine & Anthony Nicolak

for the good health of Issa Zaccak

Fadi & Youssef

Ibrahim Zaccak & family

Wail & Magida Haddad

Jeries & Randa Kakish

Edward & Dalal Abboud

Rabiah Halaseh & family

Chukri & Mary Tasso

Raed Dallal & family

Aftim, Samantha & Evangeline Nassar

Andrew, Ramya & Liam Nassar

Costa & Veronica Nassar

Samira Kakish

Ramzi & Lina Shnoudeh

Richard Smith

**ST. GEORGE SUMMER FESTIVAL 2019**

- We are happy to announce that St. George Orthodox Church will be holding its sixth summer festival event on Saturday, September 7<sup>th</sup> (1:00 - 10:00pm) and Sunday, September 8<sup>th</sup> (12:00 – 9:00pm). The event will offer variety of Middle Eastern food and sweets, music and live entertainment for all ages. The festival committee is looking for volunteers to assist where needed. Shifts will be assigned over the 2 days period. It is important to have as much help as possible in order to make this year a greater

success. For volunteering contact Nahla Raffoul 647-401-8870 or Reem Shami 416-305-6848 and for sponsorship contact George Boutros 416-688-9994 or Richard Smith 647-280-0883

### **SCHOLARSHIPS**

- Scholarship funds made available to students attending of college and university from our parish. Prospective applicants must be active in the life of the church. Applications are available at the church office. Deadline for acceptance is September 1st. The following is a list of available scholarship funds:

**ALEXANDER & ROSE YOUNES MEMORIAL SCHOLARSHIP FUND**

**ISSA KHOURY SCHOLARSHIP FUND**

**ORTANSE EL-HAGE SCHOLARSHIP FUND**

**SALIM ELIAS ZABANA MEMORIAL SCHOLARSHIP FUND**

### **DOECUNY FALL RETREAT / OCTOBER 25-27, 2019**

- On behalf of the Diocese Ministry Council (DMC), I am very pleased to share with you the details of this year's Fall Retreat.

The retreat will be held on **October 25-27**, and will be hosted by St. George Church in **Montreal**. Our Guest Speaker will be **Fr. Josiah Trenham**, who is well known and followed by many in our Archdiocese, in large part because of his "Arena" podcasts on Ancient Faith Radio.

The retreat will generally focus on **Relationships**. This theme was selected based on a review and consideration of suggestions provided by participants in last year's retreat. The workshops over the course of the retreat will explore different facets of relationships, and how they affect our relationship with God.

For further information on the retreat including details pertaining to accommodations and registration, please visit the retreat's web site: <https://doecunyretreat.weebly.com/>. You'll note that the chosen hotel is within close proximity to the church. The schedule for the retreat will be posted on the web site in short order.

### **19<sup>th</sup> ANNUAL DOECUNY SOCCER TOURNAMENT**

- Saint-Nicholas Antiochian Orthodox Church of Montreal will be hosting our Diocese's 19th Annual Soccer Tournament, August 30th - September 1st 2019.

All information including registration forms, rules, and the schedule can be found on our website [SaintNicholasSoccer.Weebly.Com](http://SaintNicholasSoccer.Weebly.Com)

**HOTEL RATE ENDS AUGUST 8<sup>th</sup>. REGISTRATION IS DUE AUGUST 21st 2019**

**Please encourage players to fill out our RSVP form (on website) as soon as possible to help us estimate our number of guests to the tournament as well as to our dinner Saturday night.** We look forward to seeing you in Montreal!



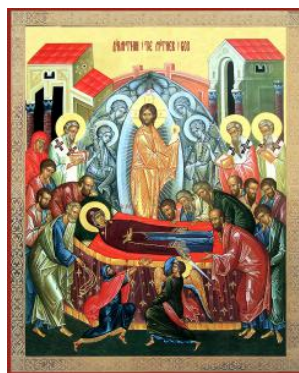
On May 9, 2004 – Mother’s Day in the U.S. – an Icon of St. Anna, the Mother of the Holy Virgin Mary, located in the Russian Orthodox Church of Our Lady of Joy of All Who Sorrow in Philadelphia began to stream myrrh. On that Sunday one of the parishioners mentioned to the parish rector, Archimandrite Athanasy that the Icon of St. Anna seemed to be “perspiring”. Upon further investigation, Fr. Athanasy notice visible liquid streams and droplets. Accumulations of the liquid were seen on the cuff on St. Anna’s left hand and on her left shoulder veil. Droplets were also found elsewhere on the Icon. This fragrant, slightly oily liquid is commonly referred to as “myrrh”. Initially the myrrh looked like tear drops, as if St. Anna was crying. More recently small, slow-moving streams of myrrh have appeared in other parts of the Icon.

The Icon of St. Anna had been commissioned by Fr. Athanasy in 1998, in the Mount of Olives Convent in Jerusalem. He himself had served there in 1980-1981. In 1998, the Icon was completed, blessed at the Sepulcher of our Lord in the Jerusalem Church of the Resurrection, and brought to Philadelphia.

As of Fall 2012, the Icon resides at St. Tikhon's Monastery and has a wonderful heavenly fragrance but is not currently weeping. Assistance and healings are still wrought by the miraculous Icon of St. Anna and She continues to work wonders for those who approach with faith.

- The Miraculous icon of St. Ann will be visiting our parish on August 25<sup>th</sup> during the Liturgy. Please, see the explanation for this Icon above. There will be a plate by the icon to cover the cost of traveling.

## Worshipping the Virgin Mary? An Orthodox Understanding



**By Christopher Holwey, BS, MDiv  
Department of Sacred Music**

As I was preparing the music for August 20, 2017—the After-Feast of the Dormition (Falling Asleep) of the Theotokos—I noticed that in the first stichera at "O Lord, I have cried" for Vespers, after it states how Christ translated His Mother out of this world, and brought His disciples together to give her proper burial, it says:

*"... Then the Apostles, seeing thee, O Virgin, were filled with grace, and with exceeding great reverence, they all then sacredly worshipped thee and cried out with firm faith: O rejoice, thou who hast brought forth Great Mercy for the world."*

I was really struck by the words “*sacredly worshipped thee*” regarding the Virgin Mary. Unless we are doing daily services, we may not hear them on August 20th except when it happens to fall on a Sunday; or perhaps we are chanting them every year but using a different translation. This particular translation from Holy Transfiguration Monastery uses the word “worship.” I kept that in mind and continued on with the second Stichera, wherein the Virgin asks the disciples how they came to know of her departure from the body and she inquires about this most wondrous sight. The disciples respond:

“... *We suddenly were all lifted upon the clouds; and as thou seest, we are come unto thine abode, now to worship thee as a holy and fiery throne, and to see thy departure and divine emigration hence, . . .*”

So, again, we are called upon to pray these words of “worshipping” to the Mother of God, this time as a holy and fiery throne. It was amazing for me to see these words set in the context of the word “worship.” Yet think about all of the various titles we give to the Virgin Mary from the Canon of the Akathist to the Theotokos, such as: *O Immaculate One, thou living Book of Christ; Virgin Bride of God; O Dwelling-place of Light; the Ladder which raised all from earth to grace; Uplifter of mankind; Downfall of demons; Crown of chastity; Door of hallowed Mystery*, to name only a few. Then we also attribute various types to her from Scripture: *the Living Ark; the Burning Bush; the Jar of Manna; the Ladder to Heaven*, to name only a few.

We surely honor her in our services with great and glorious titles and affirmations, but we would never think of her as the fourth Person of the Holy Trinity. Truly, our ultimate worship would only go to the *Father, Son, and Holy Spirit, the Trinity, one in Essence, and undivided*. So then, how are we to understand these words, and their meaning and place in our Orthodox theology, doctrine, and practice, if we truly believe what we pray?

Since these words come from the August Menaion published by Holy Transfiguration Monastery in Brookline, MA, I decided to write to Fr. Pachomius and ask him, as I have done so many times before. His wisdom, insight and humor are always needed in moments like this. This was his response:

Dear Christopher,

In answer to this e-mail and that following [I wrote him twice], I'll see you and raise you one: On September 8th, the Nativity of the Theotokos, in the Ninth Ode of the second canon, third troparion, we chant: “*We worship thy swaddling clothes, O Theotokos . . .*”

We also chant on Orthodoxy Sunday and August 16, for the Icon not made by Hands, “*We worship Thine immaculate icon, O Christ our God . . .*”

A clue to the answer is in the Exapostilarion for November 4 and February 14: “*With longing, faith, and godly fear, \* I kiss and honour thy divine \* and all-immaculate icon, \* showing it relative worship.*”

The key word here is “relative.” Absolute worship as God is given only to God, the holy Trinity. But the central miracle of Christianity is that the Word became flesh; God became man, and made man God; He deified matter itself in assuming it, so that we worship the human nature of Christ that He took from the Virgin Mary together with His divine nature that He had from before eternity as God.

In his defence of the holy icons, St John of Damascus writes, “I do not worship matter; I worship the Creator of matter who became matter for my sake, who willed to take His abode in matter; who worked out my salvation through matter” (*On the Divine Images, St. John of Damascus*, p. 23, St. Vladimir's Seminary Press, 1980.)

So if, as St Peter says, the object of our life is to become “*partakers of the divine nature*” [2 Peter 1:4], then all the Saints, but most of all the Mother of God, are partakers of the divine nature, and we worship God in them and through them.

Another explanation, less theologically intense, is that “worship” can also mean “show reverence to,” but the problem with this as with all words is that in different contexts it can mean different things. The explanation I still prefer is that we offer God alone

absolute worship; but we offer, in the words of the Exapostilarion quoted above, “relative worship” to all in whom God dwells. ...

In Christ,  
Father Pachomius

I found his explanation quite helpful and informative, especially his references to other places in our services where we make the same type of claim in our prayers, of worshipping the swaddling clothes of the Theotokos or the immaculate icon of Christ. I do understand the concept that he presents here. But I also must admit that I still have a little trouble with the English language when we use the word “worship” for anyone or anything other than God alone. In “The Divine Prayers and Services” by Nassar, it says that we “*adore thy swaddling clothes,*” and in other translations of the Apolytikion of Orthodoxy Sunday, we say “*We reverence [or venerate] thine immaculate icon, O Christ our God . . .*.” We do use other words for these prayers in English, and could reserve the word “worship” for God alone.

With this in mind, then, we are brought to another aspect of these words we pray. Since the word “worship” is used here in English, and Fr. Pachomius says that it is to be understood as relative worship, I wondered what the actual word was in the original Greek. What word is used for all of these phrases in the above texts? So with Bishop Basil’s help, and looking online for the Greek Menaion, I came to see that the words used in all the above texts are all verbal forms of the noun προσκύνησις, *proskynesis*, which means to kneel or bow down before, and to show reverence and honor. It is the word we use for the veneration we give to icons and the relics of the saints. It is also the word we use when we sing, “Come let us *worship* and fall down before Christ,” and “For unto thee are due all glory, honor, and *worship...*,” and also “Before Thy Cross, we bow down in *worship*, Master.” It is not, however, the word we use when referring to our worship and adoration of God. That word is λατρεία, *latreia*, which means to adore. We find the word *latreia* in the Doxastikon of the Aposticha for the Holy Fathers of the Ecumenical Councils. At the end of this hymn we pray: “*Wherefore, following their divine doctrines and believing with assurance, we worship, in one Godhead, the Father, Son, and All-holy Spirit, the Trinity one in essence.*” Then, in the Apolytikion of the Nativity of Christ, we have the verbal forms of both *proskynesis* and *latreia*: “. . . for they that worshipped (*latreia*) the stars did learn therefrom to worship (*proskynesis*) thee, O Sun of justice. . . .” So, instead of giving all their adoration to the stars, the wise men now came to worship and fall down before Christ Himself, the Son of God, the Sun of justice.

With this last example, we see that using the word “worship” in English for both *proskynesis* and *latreia* can surely make things a bit confusing, which is what brought about this whole dilemma.

So, as we celebrate the Dormition of the Theotokos, her falling asleep and translation to heaven, *sacredly worshiping her as the holy and fiery throne*, let us do so knowing that we are offering her this “worship” as *proskynesis*. We bow down before her in veneration, with all honor and reverence given to her as the Mother of God, in “relative worship,” as an outward form of our worship and piety. But we also realize that she is the one who brought forth “*Great Mercy for the world,*” who is Christ our Lord, the pre-eternal, uncreated, Incarnate Son of God, through the good will of our Father in heaven, and by the power of the Holy Spirit. It is this God, the Trinity, one in Essence, whom we worship and offer our inward form of adoration as *latreia*. Thus we stay true to our words and teachings, knowing that what we pray is what we believe.

**DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 18, 2019**  
**TONE 8 / EOTHINON 9; NINTH SUNDAY AFTER PENTECOST**  
**& NINTH SUNDAY OF MATTHEW**

**AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS**

MARTYRS FLOROS AND LAUROS OF ILLYRIA;  
 VENERABLE SOPHRONIOS OF ST. ANNE SKETE ON ATHOS

**Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.**  
**Choir: Lord, have mercy.**

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمَطْرَانَ  
 يُوْحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ  
 نَطْلُبُ.  
 الجوقة: يَا رَبُّ ارْحَمْنَا.

**THE FIRST ANTIPHON**

Shout with jubilation unto the Lord, all the earth. O give thanks unto the Lord and call upon His Name.

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا  
 لِاسْمِهِ.

**Refrain:** Through the intercessions of the Theotokos, O Savior, save us.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ  
 خَلِّصْنَا.

In the city of our God, in His holy mountain, and His place hath been made in peace, and His dwelling in Zion. *(Refrain)*

فِي مَدِينَةِ رَبِّ الْقَوَاتِ، فِي مَدِينَةِ إِلَهِنَا، صَارَ  
 مَوْضِعُهُ بِسَلَامٍ وَمَسْكَنُهُ فِي صِهْيُونَ. *(اللازمة)*

Glory... Both now... *(Refrain)*

أَلْمَجْدُ ..... الْآنَ ..... *(اللازمة)*

**THE SECOND ANTIPHON**

The Lord loveth the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.

الرَّبُّ يُحِبُّ أُبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ  
 مَسَاكِينِ يَعْقُوبَ. لَقَدْ حُدِّثَ عَنْكَ بِالْمَفَاخِرِ يَا  
 مَدِينَةَ اللَّهِ.

**Refrain:** Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ  
 الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُويَا.

God hath laid her foundations unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. *(Refrain)*

اللَّهُ أَسَّسَهَا إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتُكَ فِي وَسْطِ  
 شَعْبِكَ. *(اللازمة)*

The Most-high hath hallowed His tabernacle. *(Refrain)*

وَالْعَلِيِّ قَدَّسَ مَسْكَنَهُ. *(اللازمة)*

Glory... Both now... O, only begotten Son and Word of God...

المجدُ... الْآنَ وَكَلَّ أَوَانَ... آمِينَ. يَا كَلِمَةَ اللَّهِ  
 الْإِبْنَ الْوَحِيدِ...

### THE THIRD ANTIPHON

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.

مُسْتَعِدُّ قَلْبِي يَا اللَّهُ إِنَّ قَلْبِي لَمُسْتَعِدُّ. بِمَاذَا أَكْفَى  
الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأْسِ الْخَلَاصِ أَتَأْوَلُ  
وَبِاسْمِ الرَّبِّ أَدْعُو.

- *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Dormition.*

### APOLYTIKION OF THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصُنَّتِهَا، وَفِي رُقَادِكَ  
مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ  
انْتَقَلْتِ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ.  
فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.

### THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship, and fall down before Christ. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا  
يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ  
لَكَ. هَلِّلُوبِيَا.

- *Now sing these apolytikia in the following order.*

### RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا  
الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعِنَّقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا  
وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

### APOLYTIKION OF THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصُنَّتِهَا، وَفِي رُقَادِكَ  
مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ  
انْتَقَلْتِ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ.  
فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

### KONTAKION OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did

إِنَّ وَالِدَةَ الْإِلَهِ الَّتِي لَا تَسْهَوُ فِي الشَّفَاعَاتِ،  
وَالرَّجَاءِ غَيْرِ الْمَرْدُودِ فِي النَّجْدَاتِ، لَمْ يَضْبُطْهَا  
قَبْرٌ وَلَا مَوْتُ. لَكِنْ بِمَا أَنَّهَا أُمُّ الْحَيَاةِ، نَقَلَهَا إِلَى



translate her to life.

الحياة، الذي حلَّ في مُستودَعِها الدائمِ البتولية.

### THE EPISTLE

(For Ninth Sunday after Pentecost)

*Make vows to the Lord thy God and perform them.*

*In Judah God is known; His Name is great in Israel.*

#### **The Reading from the First Epistle of St. Paul to the Corinthians. (3:9-17)**

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay or straw, each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا،

اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُوذَا.

فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى  
إِلَى أَهْلِ كُورِنْثُوسِ. (3:9-17)

يَا إِخْوَتِي، إِنَّا نَحْنُ عَامِلُونَ مَعَ اللَّهِ، وَأَنْتُمْ حَرَثُ اللَّهِ  
وَبِنَاءُ اللَّهِ \* أَنَا بِحَسَبِ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي، كَبَتَّاءٍ  
حَكِيمٍ وَصَعْتُ الْأَسَاسَ وَأَخْرُ بَيْنِي عَلَيْهِ. فَلْيَنْظُرْ  
كُلُّ وَاحِدٍ كَيْفَ يَبْنِي عَلَيْهِ \* إِذْ لَا يَسْتَطِيعُ أَحَدٌ أَنْ  
يَضَعَ أُسَاسًا غَيْرَ الْمَوْضُوعِ، وَهُوَ يَسُوعُ الْمَسِيحُ \*  
فَإِنْ كَانَ أَحَدٌ يَبْنِي عَلَى هَذَا الْأَسَاسِ ذَهَبًا أَوْ فِصَّةً  
أَوْ حِجَارَةً ثَمِينَةً أَوْ خَشَبًا أَوْ حَشِيشًا أَوْ تِبْنًا \* فَإِنَّ  
عَمَلَ كُلِّ وَاحِدٍ سَيَكُونُ بَيِّنًا، لِأَنَّ يَوْمَ الرَّبِّ سَيُظْهِرُهُ  
لَأَنَّهُ يُعْلَنُ بِالنَّارِ، وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ وَاحِدٍ مَا  
هُوَ \* فَمَنْ بَقِيَ عَمَلُهُ الَّذِي بَنَاهُ عَلَى الْأَسَاسِ،  
فَسَيَنَالُ أَجْرَهُ \* وَمَنْ اخْتَرَقَ عَمَلُهُ، فَسَيَخْسَرُ  
وَسَيَخْلُصُ هُوَ وَلَكِنْ كَمَنْ يَمُرُّ فِي النَّارِ \* أَمَا  
تَعْلَمُونَ أَنَّكُمْ هَيْكَلُ اللَّهِ وَأَنَّ رُوحَ اللَّهِ سَاكِنٌ فِيكُمْ؟ \*  
مَنْ يُفْسِدُ هَيْكَلَ اللَّهِ، يُفْسِدُهُ اللَّهُ، لِأَنَّ هَيْكَلَ اللَّهِ  
مُقَدَّسٌ، وَهُوَ أَنْتُمْ.

### THE GOSPEL

(For Ninth Sunday of Matthew)

#### **The Reading from the Holy Gospel according to St. Matthew. (14:22-34)**

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي  
الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (14:22-34)

فِي ذَلِكَ الزَّمَانِ، اضْطَرَّ يَسُوعُ تَلَامِيذَهُ أَنْ يَدْخُلُوا  
السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ حَتَّى يَصْرِفَ الْجُمُوعُ \*  
وَلَمَّا صَرَفَ الْجُمُوعَ، صَعِدَ وَخَذَهُ إِلَى الْجَبَلِ  
لِيُصَلِّيَ. وَلَمَّا كَانَ الْمَسَاءُ، كَانَ هُنَاكَ وَخَذَهُ \*

watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

وكانت السفينة في وسط البحر تكدّها الأمواج، لأنّ الريح كانت مُضادّة لها \* وعند الهجعة الرابعة من الليل، مضى إليهم ماشياً على البحر \* فلما رآه التلاميذ ماشياً على البحر، اضطربوا وقالوا "إنّه خيال"، ومن الخوف صرخوا \* فللوقت كلمهم يسوع قائلاً: "تقوا، أنا هو، لا تخافوا" \* فأجابهُ بطرس قائلاً: "يا رب، إن كنت أنت هو، فمُرني أن آتي إليك على المياه" \* فقال: "تعال". فنزل بطرس من السفينة، ومشى على المياه آتياً إلى يسوع \* فلما رأى شدة الريح، خاف، وإذ بدأ يغرق، صاح قائلاً: "يا ربّ نجني!". وللوقت مدّ يسوع يده وأمسك به، وقال له: "يا قليل الإيمان، لماذا شككت؟" \* ولما دخلت السفينة، سكنت الريح \* فجاء الذين كانوا في السفينة وسجدوا له قائلين: "بالحقيقة أنت ابن الله" \* ولما عبروا، جاءوا إلى أرض جنيسارت.

- *The Divine Liturgy of St. John Chrysostom continues as usual.*

#### THE DISMISSAL

**Priest:** May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—whose **Dormition and translation into the heavens we now celebrate**—by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the holy Martyrs **Floros and Lauros of Illyria**; and Venerable

**الكاهن:** أيها المسيح إلهنا الحقيقي، يا مَنْ قام من بين الأموات، بشفاعات أمك - التي نقيم تذكّار عيد رقادها وانتقالها إلى السماء - وبقدرة الصليب الكريم المُخبي؛ وبطلبات القوّات السماويّة المُكرّمة العادمة الأجساد؛ والنبيّ الكريم السابق المجيد يوحنا المعمدان؛ والقديسين المُشرفين الرُّسل الجديرين بكلّ مديح؛ وأبينا الجليل في القديسين يوحنا الذهبيّ الفمّ رئيس أساقفة القسطنطينيّة، كاتب هذه الخدّمة الشريفة، والقديسين المجيدين الشّهداء المتألّقين بالظفر؛ وآبائنا الأبرار المتوسّحين بالله؛ والقديس (فلان)، صاحب شفيع هذه الرعيّة المقدّسة؛ والقديسين الصديقين يواكيم وحنّة جدّي المسيح الإله؛ والقديسين الشهيدين

<p><b>Sophronios of St. Anne Skete on Athos,</b> whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>فَلُورُوسَ وَلاَفْرُوسَ الَّذِيْنَ مِنَ الْيُورِيَا، وَالْبَارُّ صَفْرُونِيُوسَ الَّذِيْ مِنْ اِسْقِيْطِ الْقَدِيْسَةِ حَنَّةَ فِيْ اَثُوسَ، الَّذِيْنَ نُقِيْمُ تَذَكْرَهُمْ الْيَوْمَ؛ وَجَمِيْعِ قَدِيْسِيْكَ، اَرْحَمْنَا وَخَلِّصْنَا بِمَا اَنْتَكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الْكَاهِنُ: بِصَلَوَاتِ اَبَائِنَا الْقَدِيْسِيْنَ، اِيْهَا الرَّبُّ يَسُوْعُ الْمَسِيْحُ اِلْهَنَا، اَرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوق: آمين.</p>
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